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The
Nature
of
Work
of
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An Explanation of certain texts and figures, Contained in the Scriptures; and important to be known by Believers in the Second appearance of Christ.

The nature and work of Conscience.

This is a subject, about which there have been many ideas & different opinions; all agree that it is an important Moral instructor; but while some suppose it to be nearly infallible, others suppose it to be little more than the effect of tradition. The following illustrations may give some light on this subject.

1st. The soul of man is composed of sensible, Moral & Spiritual Powers and Faculties. His moral powers are the life of his 7 rational faculties, which operate in his 7 senses. These are the offspring of the 7 Spirits of Nature which are the powers that keep nature in order, & bring forth the connective relation & harmony of all its works & productions of the natural Creation. These emanate from the 7 Spirits of God; but they do not however form the conscience. They are only natural Spirits, & teach the fitness of natural things for the advantage or disadvantage of the creature; but not as relates to Divine things or heavenly good: they only show man how to use & improve natural elements & powers, to his advantage, they can go no further than this without assistance from higher powers. Therefore in the 2d place there is in these rational powers, a receptacle for the operation of 7 really Spiritual Powers, which are a reflection from

the divine order asserable in man, to the 7 spirits or attributes of Deity. That is man has in his rational soul, living sensations & reflections distinct from his natural senses; of Spiritual power, Wisdom, Goodness, Light, Holiness, Love, Righteousness & Justice. In these also operate, a sensible reflection of the 10 perfections of Deity, with their concentration in glory & honor*. The operation of these upon his Moral powers which are his faculties of comparision; forms the Conscience. That is mans moral capacity, by applying his reasonable judgment, to compare principles & actions; sees what is honorable or dishonorable, according to his reasonable understanding, & right & wrong according to his Divine knowledge. So, it is proper to remark, that tho' the soul of man at his birth has the ground & recipients for rational faculties & powers, yet its rational understanding is in proportion to its enlightened state, & concistent knowledge. Hence the more man attends to right instructions, the more rational he is, & the more he understands the principles of rationality, & without rationality or reason; man cannot be a recipient of Spiritual good. Hence the Lord calls us to reason, "Come now & let us reason together saith the Lord" Isa, 1-18. And we find no more excellent promise given in scripture than is annexed to obedience to this call. When the mind is bro't to

* These are all explained in Book ###. my analogy of numbers. &c

right reason, then the spiritual & Divine powers & influences can have their prooper operation in that soul; & not before. But, in proportion as the rational powers are deranged, or irritated; these spiritual powers which are the witnesses of Divine goodnesses, are obstructed & obscured; so that conscience then acts thro' an improper medium; not that the powers which form the life of conscience, are altered or irritated, any more than the powers that move a Machine, are altered or lost because the Machine is out of order & moves wrong; the same power that moves it right when the machine is in its proper order, will move it wrong when out of order; but the fault is not in the moving power but in the machine. When mans Physical Senses are deranged, the verry struggles of the life of his rational powers, will increase & show forth the derangement; & the more those powers struggle. the more the derangement will appear; until their operation or some other means can regulate the derangement. In like manner if the rational powers are deranged; the more the spiritual powers & senses of the soul struggle, the more will the derangement

appear & actually increase thereby, until by some means the derangement is removed. And it is evident that overstrained exertions of any power or faculty, either physical, moral or spiritual, will derange it in proportion to the degree of exertion beyond its proper movement. This accounts for the religious insanity of many, & also for the religious & vicious turns in many, that are physically & morally deranged, for the derangement will appear in the order of the overstrain. 4 From these premises we may see that the Conscience, in itself tho' its life is derived from an emenation of Spiritual good powers, yet it is not a sure guide, only in proportion to the regular & proper state of the agent in which it operates as its machine. True it is a never ceasing operator & monitor; but like the life of rational powers, its monitions are according to the more or less enlightened state of the agent, & the extent of his knowledge; all it can do is to watch over the agent according to his state & order for the time being. If this it faithfully does Therefore man can never receive any warning, call or knowledge of God or of Spiritual good, but thro' the medium of the Conscience. Hence Conscience is the recipient of rational intelligent responsibility; nevertheless what the Conscience of one will allow him to do,

the conscience of another will utterly condemn, but this arises from the different degrees of spiritual sensibility, & the different state of light & knowledge. 5 Therefore it follows that man can never be condemned so long as he lives up to the monitions of his conscience so that he is never condemned thereby; because god requires no more of any being than to live up to his best light, & be continually seeking for an improvement, for a rational conscience always teaches to seek for increasing light, & the moment man shuts his eyes to light he disobeys his conscience.
"Hereby know we that we are of god, & shall assure our hearts before him. Beloved if our hearts condemn us not, then have we confidence towards god; but if our hearts condemn us god is greater than our hearts & knoweth all things." * The heart in scripture is used to represent the center of man's rational & spiritual life: from whence his sensations & operations proceed &c.
Here conscience sits enthroned as the seat of Divine influence & god's viceregerent in rational intelligences. St Paul gives testimony that some of the Gentiles lived up to their Consciences, that they did by nature, those things that were according to the moral law, which the law of Moses was given in the letter to effect. "When the Gentiles do by nature those things that are according to the law; these being without law, are a law unto themselves; their conscience + in the mean time accusing or excusing eachother." But the best of these, such as

* 1 John 3, 19. to 22. + also bearing witness & their Mits, Rom 2. 14. 15.

Socrates, & other devout Sages; confessed their want of a Divine teacher. And the ~~the~~ prophets & inspired kings of Israel confessed the same, for otherwise they would not have so anxiously desired the coming of the Messiah; for the spirit of nature nor any moral light, did not truly understand the nature & principles of the Divine being nor element. Since "The world by wisdom knew not God" Therefore we see the necessity of a heavenly messenger & Divine teacher, who knew the real principles of Divinity & goodness, who was & is able to communicate those principles to all who would receive them - to form the spiritual capacity of the soul, enlighten the rational powers, & organise the natural & moral senses in proper order. Such a teacher & such a worker was found in Jesus Christ, for he saith "I proceeded & came forth from God, - 'and the son doeth nothing of himself but that which he seeth the Father do that he doeth." again, "No man hath ascended into to heaven but the son of man which is in heaven" It follows then, that until he appeared the true knowledge of God or heavenly things were unknown, notwithstanding all that conscience could do.* For man being endued with rational powers only, without Divine spiritual & Divine powers & sensations, would not form a conscience; but in this state he

* for none had ever come from there, with the reality of this knowledge.

would be governed by a sense of his own self advantage, & nothy virtuous principles because they emenated from Deity & were eternally good in their nature; he would have no fear of God, as to the ultimate reward of virtue & vice, especially hereafter.

6, From these positions we learn that Conscience is & ever will be, the medium of the transmission of all true knowledge & light of the Divine elements, & the only guardian & monitor of its truth & principles; Hence the Apostles speak of the eyes of your understanding being enlightened" to know the things of God, this is enlightening the conscience. * Therefore it will remain the same guardian & Monitor, thro' all gradations of rational beings, from the highest archangel in heaven, to the lowest savage, thro' endless ages. Hence we see the vast & eternal importance of its right instruction & cultivation; & of the necessity of often examining its monitions, so as to keep it awake & not let it get buried in earthly principles, for all earthly elements attract from the heavenly, & have a tendency to bury Spiritual principles & deaden them. Many have thot it difficult to define the line of distinction between man & a mere animal, but this is most clearly shown thro' the Conscience, & it is vast; The beast has neither moral, rational, Spiritual powers, nor Divine reflections; for if he had, he must have some way to communicate

* Thus it is the Spiritual eye, & moral Governor of the soul.

them; for all things as far as we have any evidence, can communicate their powers in some way or other. but in the least or mere animal, there is no appearance of the above powers or knowledge, that cannot be traced to instinctive necessities, hence he has no trace of conscience. Man therefore is four elementary orders above the mere animal, viz, Rational, Moral, Spiritual, & the recipients of Divine reflective sensations. Let man then dense his dignity & improve this most important principle, for it is the only principle in man that is immediately accesible to Divine impressions, & it is a faithful witness of all his actions, & will be the final witness in the righteous judgement of that God that gave it, & it will give an exact account according to the knowledge & powers of the creature & so the final sentence will be passed. From which there will be no appeal-

a kind friend, for without it man would be but a beast, but it must be

Of Everlasting life, - Illustrated from the pool of Bethesda. John chapter 5th.

Everlasting life, is represented in scripture, by a fountain or spring of living waters. Thus Christ saith, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life, John 4-14.

From which we learn, that tho' eternal life is not originally in the soul, yet when the element of eternal life is given by the Divine element of Christ, & accepted by the soul so as to become its life; tho' it has a beginning it has no end, because it is of an eternal substance; but will forever be a fountain like a living spring continually flowing & supplying all its needs; & causing the soul as a plant of righteousness, to produce new & good fruit; to its own everlasting increase & happiness & to the eternal glory & honor of God. But this must first be given by the Spirit of Xt, thro faith as the gift of god; & must freely be received by the soul; yet no one can have a stream or spring of this "water of life" independent of a general fountain; the spring of each individual must be supplied by a stream from a fountain placed in the order of god in the midst of the true Zion; to which they must be united in a proper line of the same order. If this be the case, when there is any movement & increase in the fountain, by the operation of the Divine Spirit or Messenger of God, all such will be made partakers of it; for it causes also a corresponding movement in every spring that is properly joined to the fountain, so that all who keep their union partake of the increase according to the nature of the new applied virtue, & the movement.

in the fountain. This was represented by the pool of Bethesda at Jerusalem. In that figurative dispensation, the virtues & benifits of the operations of this living pool or spring, was a standing blessing to the Jews, & was therefore an eminent type of the living fountain which the Lord promised to open in Jerusalem, that is the spiritual city or true Church of Christ. "In that day there shall be a fountain opened for the house of David, & to the inhabitants of Jerusalem, for sin & for uncleanness." The prophet was here evidently speaking of the 2d appearing of Christ." This pool was in the first place eminently useful to the city of Jerusalem, not only in the ordinary uses of water, but in carrying off the filth of the city. And secondly "an angel went down at a certain season into the pool, & troubled the waters (that is moved or stirred them up, which is evident from the sick &c being waiting for the ~~troubling of the~~ moving of the waters") thus the angel communicated by this movement an additional virtue & life, so that "Whosoever then first after the troubling of the waters stepped in, was made whole of whatsoever disease he had." The time was known by an extraordinary movement which was well understood: no doubt it would have had the same healing effect on all who were waiting for the movement could they all have stepped in at once. But those who were unable

to step in themselves, & had no friend to put them in, could not be benefited by the movement of the pool; this was the case with the man who had waited 38 years" Three things may be here remarked in which this living pool was a type of the standing fountain of the elements or waters of everlasting life placed in the New Jerusalem, 1st being useful to all the purposes of preparing food, washing & quenching thirst, without which natural life cannot long exist; so are the waters of this fountain of everlasting life to the life & ordinary washing of the soul continually, in the Church of Christ of which Jerusalem was a figure. 2d being according to history the general fountain to carry off the filth & refuse meat of the city. 3d being then set in motion by the angelic Messenger So does the waters of this fountain cleanse all the spiritual uncleanness & filth of the Church, both leaders (house of David) & members. 3d being then set in motion by the Angelic Messenger, endued with virtues to heal whatsoever infirmity any one had who came into it, this was the most important part of the representation. The life of every element is its moveing operations, for any element that is prevented from any movement, becomes stagnant & dies as to life, & would destroy rather than support natural life. Therefore if the elements of everlasting life by which the Church or kingdom of Christ is planted & nourished (for there is no plant made to grow without the nourishing substance being applied by water, hence the representation)

remain still & are not frequently ~~moved by~~ stirred up by Divine messengers, & moved by spiritual operations; they will become dead & stagnated as to spiritual properties, & cannot support living springs of heavenly life in souls, hence the Church would in that case become formal, which would increase by degrees so long as this continued. Hence arises the necessity of new administrations of spiritual gifts, - Divine manifestations to stir up the life of the soul - And powerful & general, operations in the whole body to move the whole fountain of gospel life in the spiritual Jerusalem; at such times the Divine Messengers communicate a greater degree of life & virtue to the fountain, so that every one that will step in & partake, will be made whole of whatsoever spiritual disease he has. But according to the promise of Christ in the ~~gospel~~ order of the gospel, each soul who will receive this water will have a living spring in his own soul, & this will be supported by a stream from the fountain, so that he will be partaker of the virtue of every movement. Therefore we see the necessity of every member of the Church, or all the citizens of Zion; keeping sight of the operations of the work of God, & so keeping their union as to be able to step into every new movement of this living pool. For if they do not, they cannot be washed & kept clean, nor kept free from spiritual diseases - nor be healed if they

have them. But if they are unable to step in themselves or their stream is by any means obstructed, if they keep their union or so humble themselves as to find favor with the Spirit of Christ & confess their inability, as did the impotent man (who was unable to get in to the pool); they will always find friends that will kindly put them in. In the figurative operation concerning this pool; we find that Christ healed the man who had no friend to put him in; this was to show that the real fountain of life & spiritual health was in him, & was then manifested, of which that pool was but a figure. It is evident that the power which can heal diseases, is able to preserve from them; hence if souls in the gospel will keep in every movement of these waters of life, that is by coming into & receiving every gift of God, they will be kept free from all spiritual diseases. That they will contract no new ones, & all old ones will be healed; so that they will be made whole & sound in everlasting life. As was the case in the figure, there may be sometimes extraordinary gifts specially given to restore diseased souls, when the ordinary & general administrations of spiritual gifts, have failed to do it, especially when the lack may be in some measure in causes above their control. But that soul who has a privilege in the Church of Christ, & deliberately & carelessly refuses & neglects to receive & unite with any present gift of the Spirit, or with any movement of spiritual life & administration, this is refusing to step into the pool

hence they will not be washed from uncleanness &
of everlasting life, & sustain the risk of remaining on their disease
until death ensues. Therefore the operation of this fountain will finally
show in all souls what the Apostle said of the Messengers of the gospel,
that to those who received it "they were a savor of life unto life" but
to those who rejected it "they were a savor of death unto death." #
From the foregoing figures & from the doctrines of Christ, we see that
the work of the gospel is a living work, - and the Church of Christ
must be a living body - supported by a living fountain of everlasting
life - & that each member must have a living spring or "well of these
living waters, & that each spring must be supported by a stream in
a proper connection with the living fountain placed in Zion; in order
to partake of all its movements & virtues; otherwise they cannot be
living souls & bring forth the fruits of everlasting good. As an evidence
of this it may be abundantly seen by an attentive observer, that those who
refuse to unite with the spiritual gifts, & present movements of spiritual
administrations; & that make light of them, & are laboring to naturalize
all these things, be they never so small, a weakness & infirmity
takes place in proportion, & many times the seeds of great weakness &
much death, if not final death are sown in souls, by a small neglect
on this ground, especially when it arises from a willful opposition, it is
fatally dangerous. Here in this ground were sown the seeds of the fall of the primitive
Churches, for want of having the living fountain first given them, kept

2d Cor. 1 - 15. 16

in movement & stirred up in life by spiritual gifts, & renewed visitation of Divine power; their fountain lost its living virtues, & hence they became formal & dead, & the very life which they had received, served but to increase & administer the greater death. "For if the light that is in you become darkness, how great is that darkness." Hence if the life of any thing becomes dead for want of exercise, the greatness of the death is in proportion to the life that is possessed; therefore it is that the fallen churches of this Christianity cannot produce living souls in the work of God. But the children of the new creation in Christ, are produced by the movement of the spirit, upon this fountain of "living waters." Hence said he, "Except a man be born of water & the spirit, he cannot enter into the kingdom of God." John 3, 5. And they must be watered by this "Well of water springing up into everlasting life." Thus they will be living children, & being nourished by the heavenly elements, they will bring forth immortal fruit. But certain it is that if spiritual gifts & Divine movements & administration of new light & power, cease in any body of people or in any individual; their life will begin to decay, & unless some extraordinary manifestation & display of Divine power takes place to prevent it; they will become formal & dead as to Divine & spiritual life, let their first light or life be never so great, for rules & laws like they never

so necessary & perfect, will never preserve life in a body of people without spiritual administrations of Divine powers, any more than the organization of the human body will make & preserve life, when the spirit of life is gone from it. From these things we may learn, that the dews & rains of the natural heavens, which support the fountains & springs of the natural world, & which cause the growth of all vegetable life & without which all animal life would be cut off; are an enumeration & figurative representation, of the dews & rains of the spiritual heavens; that support the fountains & springs of everlasting life, & that these cause the life & growth of all heavenly plants that bear heavenly fruit, & without which heavenly life & fruit would cease. It is for this reason, that the spirit of Christ is so often represented, as "the dew of heaven" & the rain upon the tender plant" & as coming in the clouds of heaven &c. And we may see by this also the intimate connection of the works of Creative power & Wisdom," and how "the invisible things of him, are clearly seen from the creation, being understood by the things that are made &c."* From this source we learn, that the revivifying rays of heavenly manifestations of Divine light, & the showers of heavenly gifts & flows of Divine sensations, are as necessary to the nourishment & growth of the soul in heavenly life; as the rays of the natural sun & the rains & dews of the natural heavens, are to the life & growth of plants, & the support of vegetable & animal life—How important then are they to be received & rightly improved. * Rom 1:20,

The foundation and order of the Church of Christ. Illustrated from the staves of Beauty and Bands. Zech 11. 7.

The Church of Christ on earth, is an emenation from the invisible Church of the spiritual world; from which it proceeds, & with which it corresponds by spiritual intuition. for, "We are come to Mount Zion the city of the living God, the heavenly Jerusalem, & to an innumerable company of angels — To the general assembly & Church of the first-born which are written in heaven." + The true Church must be founded on unchangable principles, otherwise it must finally fail. The fluctuating nature of some of the most important principles of the primitive Church, was the cause of its first overthrow, because it is more natural to man where their is any possible doubt respecting religious requirements, to cleave to that which is most agreable to nature; hence most of the Christians of the first Churches, were a mongrel race half Jew & half Christian, or part Gentiles, & part that is part natural & part spiritual; therefore in proces of time they were drawn drawn to the natural, so that they retained no more of the Christian doctrines & principles, than they could accommodate to nature. Therefore to remedy this defect, the true Church of this day of Christ's 2d appearing; must be composed of the genuine decendants of the heavenly parentage, manifested in both Male & Female, began in the 1st & completed in the 2d, appearing of Christ's Divine Spirit — for in this dispensation both meet in one, & by a regular decent of spiritual parentage; all the children

+ Heb, 12. 22, 23.

of the new & spiritual creation, are & will be born by the operation of the heavenly elements in regeneration, thro' a spiritual union of male & female. These compose the Church in heaven & earth. This was prefigured by the entrance into the Temple of Solomon, for as no one could enter that temple except thro' between two pillars, which were ornamented by 7 chapiters of lilly work" (the lilly work represented the 7 spirits of God manifested in virgin purity. for for in figurative allegories lillies are spent to represent this principle.) And the two pillars represent, the two first pillars of the new creation, & the lilly chapiters upon them, showed that their right power & glory, was the 7 holy spirits of God. At the head of the pillars at the door where the house was entered, was written on the right hand pillar the word Father, and on the left hand Mother.* Hence this plainly represented, that all souls must enter the spiritual temple of God, thro' the heavenly parentage; which decends from the spirit of Christ in the two foundation pillars. & is the offspring of the principles of the two eternal pillars of power & Wisdom. Therefore the Church of Christ has its primary foundation on these two principles which are immutable. And from these two emenate two staves, one in the right hand, & one in the left, being manifested in both male and female; these are given to support the Church collectively, & its members individually in their travel in the gospel, & they are indespensible for that purpose. hence they are called staves. In allegorical language, a staff is spent to represent whatever a man leans or depends upon, a stay or support; hence we speak of an able person &

* This is asserted upon good authority.

a leading principle, as a stay & staff; it also represents the rod or sceptre of authority, administration & direction; in ancient times the signet or name & dignity of the man was engraved upon his rod or staff, witness the rods or staves of the chiefs of the tribes of Israel, that were laid up before the ark†. Therefore the two staves of the Church, are they rods of authority, stay support & direction. These were represented by the two staves by which the priests carried the ark, & the law appointed no other way to carry it. But these ~~staves~~ principles are more especially represented in all their bearings, by the two staves which the prophet took when he was sent to be the shepard to "feed the poor of the flock."‡ "and I took unto me two staves, the one I called Beauty, & the other I called bands; & I fed the flock of slaughter &c" These represented the power & dignity of the shepards of the flock of Christ, & the two principles by which they must be governed. These are Union and Order; The beauty of any building is its proper symetry, handsome workmanship, adorning & beauteous colors. And it may be easily seen that all this in the Church is the result of gospel union, the unity & sympathetic relation of all its members from the greatest to the least; by which the circulation & effects of love, are practically manifested by such disinterested acts of kindness, benevolent conduct & sympathetic charity as can be found no where else on earth; & by this means inherit & fulfill the Precept & benediction of the Savior, "By this shall all men know that ye are my disciples, if ye have love one for another."† This love must be manifested by such effects as the world cannot immitate, or

† Numbers, chap. 17. ‡ Zech. 11. 7- &c. † John 13-34 & 35.

his disciples cannot be known by it. This then is the beauty & glory of the Church of Christ, & the first practical principle which makes it "a light to the world," & without this it could never be built or be formed & come into order; nor if this ceases can it be supported by order only, but will fall into decay, & if this state continues it will finally fall to the earth, for it must scatter & break to pieces. The Order of any building, is the principles of the plan upon which it is constructed, the proportionate connection of its parts, the materials of its structure; and the divisions & arrangement of its uses. On these depends its connections durability, & adaption to use[fulness] according to its order; these are therefore its bonds or connections. All this is manifested established & maintained by the principles of the Order of the Church. These principles are its staff or stay of "bands," without which it cannot be built, nor can it stand if it is built without the maintenance of this "staff". These principles therefore must govern a like the shepards & the flock, or they cannot be fed directed by the law of Christ, & go in & out & find pasture to feed upon, for they would be scattered, into the wilderness of nature & lose the cultivated gospel field, "which the Lord hath blessed," & which can only produce food for the flock of Christ. Hence in proportion as either of these two principles fails or are neglected, a decay must take place in the support & dignity of the Church; for its signet that is the dignity & honour of the Church, is engraved on these staves. And if the first staff is cut in sunder," the other will surely in the result share the same fate.

The prophet after taking those staves, saith, "And I fed the flock of the slaughter, even you O poor of the flock." He fed them by the word of the Lord, in disinterested love with no motive as appears whilst the staves were kept whole, them by pathetic charity, & there nothing was said about a price for his labor. The flock of Christ is properly the flock of slaughter," because, "except a man Lose his life for Christ's sake," he cannot "find it unto life eternal;" and because the Spirit of the world & its subjects are ever breathing out threatenings & slaughter against his disciples, as like Saul of old. Hence the "little flock" must live only by their own union in spirit, this a oneness of disinterested Love. But at length the prophet perceived a contention, & a selfish principle which said, "I will not feed you; that that dieth let it die; & that that is to be cut off, let it be cut off: and let the rest eat every one the flesh of another." While those principles of beauty & bands are fully maintained this precludes all selfish rivalry, the shepard as was the case in the figure, ~~the shepard~~ will feed the flock by the word of the Lord, & from the law of love; & the members of the flock will support the administration of these principles, & will be nourished by the gifts of God & heavenly powers & it will be a field of living "plants of the Lord's planting"; Then the union of the Church will be truly beautiful, & its Order glorious; and thus will be fulfilled the promise of the Lord "In that day, shall the Branch of the Lord (the church of Christ's 2d appearing, because it is a Branch from the same root;) be beauty & glory." # but whenever the contentions & selfish principle shown by the prophet, gets

Lowth's translation of 30 verse,

in to the body, it weakens the staff of beauty by cutting the union, & marring
therefore after the prophet had represented this principle & state, he saith
"Then I cute insunder my staff of beauty; that I might break the
covenant that I had made with all the people; & the covenant
was broken in that day: & so the poor of the flock that waited upon me
knew that it was the word of the Lord." Then he said "If ye think good
give me my price." What is there that will break the covenant unless
the union is broken? So he showed that when selfishness took the lead &
broke the covenant, then every thing has a price. So it is in the
Church the union is preserved by acts of kindness & charity,
& by each one being willing to do all they are able for the whole body,
& for each member from a principle of love & benevolence; as
being members of their own body; not from any selfish motives
or price, as questioning whether it will be any particular ad-
vantage to them or not. It is a maxim in the world, that every
thing & person has a certain price, but in the true union of the
Church there is no price; except to give all for this invaluable
inheritance. But in proportion as the selfish nature of this
world operates, so far every thing always has a price, & hence
every thing is done from self interested motives, not from sympa-
thetic love. By these means union is weakened, strife ensues, &
they cut off one another instead of building up & supporting.

This was set forth by the prophet, "Three shepards also I cut off in one month: & my soul lothed them, & their soul also abhorred me!" This shows forth the genuine spirit of strife & contentious rivalry. In this state every thing has a price, because nothing is done but from selfish motives. Whenever this principle or spirit gets the ascendant in any chosen body of people let them have been planted in never so much Divine light & power; the union will grow weaker & weaker & if it continues, the covenant of the spirit of unity will be broken, & of course they must fall to pieces be scattered, & thus their institution will fail. Then the poor of the flock, who have waited to be fed by the messenger of God as the good shepard, know that it is the word of the Lord by which they have been fed, & the union supported. Because selfishness taking the lead instead of the one spirit of Christ, the union ceases & they lose their food & life as a body. Then the staff of bands will also be "cut asunder, that I might break the brotherhood between Judah, & Israel." In this allegorical work, the prophet first represents the first appearing of Christ; & the gathering the flock of Christ into union, & order. And 2d, the spirit of selfishness, that sold Jesus Christ for a price; & then the strife & contentions that succeeded the introduction of this selfish & ambitious spirit & principle into the Church, & the consequent loss of their union, & its ultimate dissolution & fall as

a body. The meaning of the brotherhood between Judah & Israel being broken, is that in the 1st appearing of Christ, when the union of the great body of the Church was broken by the ascendancy of this principle of selfishness & ambition, so that it could no longer be supported by the one spirit of Christ. Then those who retained the most of the genuine principles of the gospel, were necessarily separated from the greater body who like "fallen stars," fell into union with, & under the power of the principles of this world, & were "overcome by the beast." Thus the brotherhood was broken between those who clave to the law of Christ & to the government of his spirit, & the greatest & most popular body — like as the brotherhood was broken between Judah, who clave to the house of David & kept the law in a greater degree, & Israel who revolted from both — It should be remarked that when this prophecy was given, litteral Israel was unknown, & there has never been any brotherhood to broke in that respect to this day, so that it must be spiritualy applied, therefore as in the line of Judah, a knowledge of the Law of Moses, & also of the true god & the light of that dispensation was always kept in some measure until the appearing of Christ: so also thro the line of this spiritual

Judah, some knowledge of the true Christ & of the operations & government of his spirit & law, was kept until his final appearing to finish his work, & it was in this line like Judah that his 2d appearing was manifested. But the figure does not stop here, it shows the operations of principles which are of an unchangeable nature, & hence wherever they operate & get the ascendant they will produce the same effect forever. Hence if ever these selfish & ambitious principles, that proved so destructive to the primitive Church, & divided Judah & Israel shall gain the ascendant in the Church of the present day; the union will be broken, & the covenant also, & then its good effects will cease; thus their beautiful union will be "cut asunder" Then their holy bands of order must also be cut in sunder, & the great body will fall & become a formal people under the power of earthly principles. When having lost their union & order, every thing will be done for a penie, or from selfish motives. And hence the "brotherhood between Judah & Israel will be broken & cease. Nevertheless as the Eternal pillars are now laid & their principles are clearly made known, & as these are living pillars of everlasting life, therefore the whole work & body cannot possibly fail so as to finally be lost; but tho the staves of beauty & bands first given in this day are cut & broken to pieces, & the covenant fail, yet thro the

line of the Spiritual Leader, that is those who cleave to the
Government of the Spirit of Christ, & to the true principles
of the gospel as manifested by the testimony of his 2d appearing,
& maintain them unmixed with the innovating principles of the world;
thro' this line God will raise up faithful witnesses, and give to
them new staves of Beauty & Bands, & thus "Restore the ruins
of the (Spiritual) house of David!" And another body will rise
superior to the first; & the former defects will be remedied, & then
the testimony will go forth additional power. For the promise of Christ gives
& Mother, is, That of the increase of his kingdom there shall be no end."
"Lo I am with you always to the end of the world," & he further promised in his 2d coming to gather out of his kingdom "all things that offend & them that work iniquity." But Mother said, "If you are not faithful to keep the gospel, God will raise up another people, for he will have a pure people zealous of good works, & the beast shall never again prevail to tread down the whole body as has been heretofore, for there will be those who will keep the testimony." Again Father James said, if all fall away but five, that five will rise up & spread the gospel thro' the whole earth, for "This testimony will never cease so long as God has a work to do with men." Therefore every member of the Church, that always does those things that support the Beauty & Bands of the kingdom

of Christ, by works of goodness & charity, & by keeping the rules, orders & laws of Christ; will be blessed in all things, by the Spirit of god, & will be fed by "the good shepard," without money & without price; & should the greater body fail, yet they will stand with Judah, & finally be gathered to the true body of Christ, & inherit his kingdom, & the staves will be given to them / the same as the septer / & support & establish them. Whilst those who do not, but are actuated by self ends & seek to adulterate the principles of the gospel with the corrupt elements of this world, & thus have their price, such will & or fall under the "Ido shepard." For the prophet foretold, that after the staves of beauty & bands were cut asunder, that a shepard would be raised up "That should not visit those that are cut off, nor seek the young one - nor heal the broken - nor feed that that standeth still; but he shall eat the flesh of the fat & tear their claws in pieces." This is just the operations of a selfish nature; to live upon others either Spiritually or temporally - not to seek the young, this means an increase of the good things of the gospel in others, especially for the the ingathering of souls in the gospel - but such as here described are unwilling to bear any burden for such, they "seek not the things of another" to help them, but they seek their own advantage. Nor are they willing to help feed those who stands still, that is those who are unable whether from natural or spiritual infirmities to labor & help themselves. But contend one with another for the Mastery; & as

shall be the greatest, and to accomplish their purpose, take means to weaken others either by irritation or in character by false representation; this is, "tearing their claws in pieces." that is the beastly weapons of contention, with which they strife one against another for self ends. And under the dominion of such a spirit, did the primitive Church fall, after their heavenly & Godly was destroyed; therefore the shepards of these christianity unto this day fill up this character, they teach for hire & divine for money- contend & tare one another to see who shall be the greatest- who shall gain the most to their interest & have the power. but as to the flock they say "Let that that dieth, let it die, & that that is to be cut off, let it be cut off," for this is the very essence of the doctrine of unconditional decrees. And also under such a spirit as a shepard, does every believer fall who mars the union & order of this consecrated body, & indeed all act under the influence of that "God Shepard," who do such things. These staves in the hands of the lead who stand in the power & gift of God; are like the rod of Aaron, that when it was laid up before the ark of God to give an evidence of whome the Lord had chosen for the priesthood; "budded & brot forth buds, & bloomed blossoms, & yielded fruit," + The fruit of these principles, enable the shepards to "feed the flock." & all who support these staves are thus by their fruit, nourished, supported & caused thereby to grow & flourish. Happy

+ Numbers, 17. 8-

There are those who never mar these living staves, for such will have a rod & staves from their branches, that will be ever fresh & blooming, & will blossom & bring forth unto the fruits of "Everlasting life." Whilst those who mar those principles, their rod or branch implanted in them by the gospel, will wither & be barren, & if they continue so to do until the sap of "The true vine," cannot circulate in it, they will then be "taken away from the true vine" * & come under the full dominion of "The Idol shepherd," & partake of his judgments as denounced by the Lord. "Wo to the Idol shepherd, the sword shall be upon his arm, & upon his right eye, his arm shall be clean dried up; and his right eye shall be utterly darkened." The arm represents their power to work the work of god; thus by the sword of the righteous spirit, their power & the branch of the gospel in them, will be clean dried so that all its life will be taken away; and they will lose all sight of the work of the gospel, & be utterly darkened so that they cannot see the glory of the Church of God, for if they are "utterly darkened" they never can behold it in mercy again. Thus we may see that these staves are living branches of the two olive trees, that stand before the God of all the earth. They are the principles of "The two olive branches, that emptyed the golden or pure oil of light & life, into the golden bowl by their two golden pipes, which means the proper line of the order of god in male & female, the golden bowl is

* John 15. 1. 2.

the Church, & the 7 lamps are "the lights of the 7 Spirits of God," by which it is enlightened, being supplied with the pure oil from the two Olive trees, which means the spirit & element of Christ in both parts of his manhood.# These two branches have also many branches "that glorify our heavenly Father by bearing much fruit." These are the fruits brought forth by each faithful member, according to their respective genius & order of creation. Happy are they that possess them – yea eternally happy will their souls be, who possess & make a right use of them. –

A few short and incontestible evidences of the validity of the present Testimony of the gospel. — ——

The evidences of the gospel of the second appearance of Christ, are supported both from reason & scripture; to shew this let the following positions be considered. 1st, It must be granted by all, that the allwise creator would not implant in man, principles & expectations; & nourish them by repeated prophetic encouragements figures & Singns, that were never to be realized. But we find by all history & tradition, that from the earliest ages, there has been in man an expectation & hope, that the time would come

#See Zech, chap 4th

on earth; when those lights & principles of virtue of which he had
a monitor in his rational mind which taught him that they were according to the original
creation of god; & a witness that they were the only means of procuring
good & happiness to himself & all his fellow beings; that these should be
realized in man, & that their operations would yet raise up a people who
should not only know the mind & will of god & every duty that is for man's
own good, but be endowed with power to perform it, so that they should know
that they did that which was most for their own good & happiness, the good
of their fellow creatures, & for the honor of the Divine creator. This
hope & expectation, has been frequently encouraged & nourished by
many prophecies & figurative representations from the beginning.
Thus Enoch prophecied before the flood, "Behold the Lord cometh with ten
thousands (or rather according to the original, in myriads) of his
saints, to execute judgment upon all, & to convince all that are un-
godly among them, of all their ungodly deeds which they have un-
godly committed, & of all their hard speeches which ungodly sinners have
spoken against him. Jude 15th verse. This evidently shows that the time
would come on earth, that the knowledge & manifestation of the
Lord in & with his saints, would be so plain, that all would see & be
convinced of all things that were contrary to the nature & principles
of godliness; & of course of all things contrary to the good & happiness
of man; that he must in that day clearly see & know his duty towards god

& man, & be endowed with power to do it so as to find full justification in all things. For to believe that this knowledge would be revealed to man, & yet that power to act accordingly, should not be given would be supposing that God would make this manifestation in vain; or else only to add to man's condemnation & misery, since the greater light, the greater condemnation if not obeyed; & if man had it before he need not be convinced of it. Hence the angel said to the prophet Ezras, "The books shall be opened before the firmament & they shall see all together," & many similar prophecies - showing that the manifestation of the light & knowledge of god, would yet be so plainly spread before the spiritual senses of man, (which doubtless is the firmament alluded to) that all should see & be convinced of the truth, & be judged as they that know & do, or do not - & not as they that are ignorant. And as this manifestation was to be made in tens of thousands of saints; it is evident that there will yet be tens of thousands of the real saints of the Lord on earth, who not only know, but do the will of God, - who have passed thro' the work of judgment, & been found faithful, for otherwise they could not be saints that is holy souls accepted of God, & his instruments to do his work. And it further follows that the manifestation of this righteous work of judgment, will be Unto these saints to manifest,

+ brotherly love, or those small principles of benevolence & virtues of goodness, by their reverence to humanity & fellowmen, which appear in some stages of life & degree in every rational being.

for how else can the Lord in them to do these things? This agrees with what saint Paul saith, "Know ye not that the saints shall judge the world!" # Doubtless god will in the order of his providence work a preparatory work many ways, to open the way for the establishment of the final kingdom of righteousness on earth. In the primitive creation of man, the moral law of righteousness & humanity was implanted in his soul, or in the very essence of his life; & tho this was evidently corrupted, so that this law could not operate according to its original nature, yet the witness of it has never been lost wholly lost from the rational mind. + Therefore so there as God has not implanted those principles of virtue in man in vain, & nourished & encouraged them by revelation never to be realized, but only to deceive him with vain hopes; so surely such a day & such a perfect work must & will take place, before the ultimate end of the work of god on earth is accomplished.

2d. From the same records & traditions, we find that man stimulated & encouraged by the reflections & struggles of those primitive principles upon his rational powers, & by the promises & encouragements of revelation; has in all ages sought to obtain those objects of goodness & happiness which were placed as an object of hope to his soul; & the needs & desires implanted in human nature impels

1 Cor. 6. 2.

+ but it seems in that minute principles of conscience & ideas of goodness, & that reverence to humanity & justice, which appear in some stated & timely, in a greater or less degree in every rational being.

him so to do, for happiness is the ultimate object of all being, there is no difference as to the object, but the difference is as to the means, if man's intellectual powers are not satisfied whatever corporeal enjoyment he may have, he cannot be happy, & this intellectual sense will many times enter a dissent & be made less happy by corporeal enjoyments, this is so generally understood among men that there is but little difference of ideas amongst all, as to the general outlines of the principles that must ultimately produce happiness to the rational mind. To obtain this object, man has sought by all the means that the powers of nature could devise, aided by all the Divine reflections, powers that nature could possess, one side of the Divine spirit taking up its abode in man. yet with all this he has ever found the truth of what St paul saith when personating a natural man; "I delight in the law of God after the inner man, (those Divine impressions of goodness) but how to perform I find not." So it is, man by all the light of nature & all the wisdom contained in its utmost bounds, has never found the objects of goodness & happiness, which the feelings of his (mind) rational bears witness that he needs, & which is the object of every rational desire. Solomon who was doubtless the wisest & richest natural man, that ever was on earth, plainly communicates to us the

result of all his labors & searches & researches. He was king over Israel & thro' the means of his wisdom, he was really the monarch of the known world; "For all the kings of the earth sought, or rather all the earth, sought to Solomon to hear his wisdom, — And they brought every man his present.* And there was never a man on the earth who had a greater opportunity to prove all that nature can give them he & who labored more to do it. Let us then hear his testimony, "Vanity of vanities saith the preacher, vanity of vanities all is vanity!' What profit hath a man of his labor that he taketh under the sun, 'I the preacher was king over Israel, .. And I gave my heart to seek & to search out by wisdom concerning all things that are done under the sun.' 'yea my heart had great experience of wisdom & knowledge." He then enumerates all his labors & works, & all his searches after wisdom knowledge & happiness, & says "Also my wisdom remained with me." For all these things he exceeded all other men. He then adds," And whatsoever mine eyes desired I kept not from them, I withheld not mine heart from any joy." 'Then I looked on all the works that my hands had wrought, & on all the labor that I had labored to do; & behold all was vanity & vexation of spirit, and there is no profit under the sun. 'Therefore I hated life because the work that is ~~done in it~~ wrought under the sun is grievous unto me, for all is vanity & vexation of spirit, yea I hated all my labor ~~that~~ that I had taken under the sun, — Therefore I went about to

* 1 Kings, 10. 23. to the end. & 2 Chron. 9 22 to 28.

cause my heart to despair of all my labors which I took under the sun," # Such then was the result of all the searches & labors, of the wisest & richest of all natural men. Then if he who had the greatest means to obtain, & the greatest opportunity to prove & enjoy all that nature can give, & that labored the most to prove & enjoy all that man can possess in natures ways; found that instead of satisfaction to the rational soul, the result was, "vanity of vanities, nay even worse, vanity & vexation of spirit." in the place of happiness & satisfaction, to such a degree that he "Hated life & all his labors that he had ever taken under the sun, & went about to despair of it all" Let no mortal man ever expect a better portion in nature; for here is the sum of it all! For he sought to know "what was good for the sons of men," & left the result of his experience & labors as instruction & warning to all; for he assures us that none could go beyond him in these things. "For who can eat or who else can hasten hereunto more than I," That is none can ever enjoy nature's portion, nor search out her ways & pleasures more than I. And lastly he sums up the whole matter; viz, That there is nothing better for a man than to eat & drink & enjoy the good of his labors as the gift of God. Therefore he says "let us hear the conclusion of the whole matter; Fear God & keep his commandments, for this is the whole duty of man, for God shall bring every

see Ecclesiastes, chap. 1 & 2.

work into judgment, whether it be good or evil." To this conclusion did the wisest of natural men come, after he had proved all things of nature, that the greatest good in natural things was to eat & drink & enjoy the good of our labor as the gift of god; and that to do the will of god as far as revealed to them; for to keep his commandments only requires any man to obey his best light. This then is man's best good & portion & was his wisdom & experience taught him; & it further showed him a future judgment when all the works of man would be righteously decided. This he discovered, & taught it as the greatest wisdom to man. How weak then are those who with so much less wisdom & means of knowledge, dispute such a state & such a work! For this being the testimony of the greatest wisdom of nature, what ground can there be to dispute it, since every thing that lays the least claim to revelation always attests to the same! Nevertheless he never found this state, he could not find it with all his labors; according to his own confession nor has natural man ever found it without Christ. All the philosophers & sages in all ages have borne the same testimony, that by all the wisdom & powers of nature man has never been able to find that power which enabled him to practice those virtues, which he had an inward witness were necessary to procure his own good & happiness. That he has never found that for which he has sought & which he needs, & which is the object of all his ~~desires~~ rational desires.

And the prophets of Israel testified the same, that even with the light of the law superadded to nature; none were able to obtain the object. Thus saith Isaiah, "We have been in pain we have been, ~~as it were in travel~~ in travel, we have as it were brought forth wind; we have not wrought any deliverance in the earth."* And it [illegible] also, that "Israel hath not attained that whereunto he sought;" none of them all had ever been able to obtain, that which is the object & desire of all rational beings; they never could deliver the rational soul from bondage to corrupt prosperities, tho' they have seen & deplored their debased state. It follows then conclusively, that nature nor all the light & power ever revealed on earth, could never give satisfaction to the rational soul, until the manifestation of Christ. Since then we have the testimony of the most wise, most learned & experienced of all nations & all ages, that the object has been sought for in vain by all the means that the wisdom & powers of nature can devise, so that there is no new way left. (...) How vain & foolish are any to seek for it in any way besides the way manifested by & in Christ! Will a rational being seek for satisfaction & happiness, in ways which have been incontestibly proved, can not procure it!

3d-

It is written in the Psalms, "that the righteous shall see the travel of his soul & be satisfied." But the fulfillment of this, was never really experienced by any, previous to the coming of Christ.

*, See Isa. 26- 17 & 18.

But when Jesus Christ came into the world, he was the first that ever professed to be really satisfied with his own works & labors. The first that professed that he did always the will of God; he said "it is my meat & drink to do the will of him that sent me", "and my Father that sent me hath not left me alone, for I do always those things that please him" "I have glorified thee on earth, & done the work thou gavest me to do!" How different from the testimony of all before him respecting themselves & all other men! No complaint here of that darkness, & want of knowledge of that which is right, & want of power to perform it; which had been the complaint of all before him, & is still of all men without his spirit. But by him full confidence is expressed, of his knowledge & attainments in all the principles of virtue & holiness; and of his satisfaction & confidence of his acceptance with that God who sent him, & also of their drawing him to their original holy source, this is expressed in these words, with equal confidence when he had done his work, "And now I come to thee holy Father." No doubts, no fears on this ground are expressed, but perfect confidence. And all the evidence of his works on earth showed that he had a full right to this confidence; so that he could say "If ye believe not me, believe the works that I do," "the works that I do bear witness of me," &c. Never before was such

a testimony on earth, & the evidences of its truth was indisputable, which never could have been before if it had been ~~said~~ delivered. Here then was the first real & proper fruit on earth, of those principles of Goodness & virtue, ~~implanted~~ impressed upon the spiritual senses of man as the likeness of God, in his creation, & of which he has never lost the witness in a greater or less degree. Here was the first fulfilment of all those expectations impressed upon his mind, of all the hopes & encouragements which had been given by the spirit of inspiration from the begining of the world. It may be said that Jesus Christ was a divine person, & therefore he was the first & the last that ever possessed the power to enable him to do this perfect work. But this would be not only charging the divine source of good with sending a perfect pattern into the world, without giving the power to conform to it, & therefore only aggravating their vexations misery, by showing their deformity without remedy, & hence making him a capricious being that delights in vexing his creatures; but it contradicts also the plainest evidences of Scripture, for these declare his promises that, "It is enough for the disciple to be as his Master," "But every one that is perfect shall be as his Master." & again their full knowledge is shown with equal certainty, "He that doeth the will of my Father, he shall know of the doctrine

whether it be of God." And his real followers held forth the same testimony, that the element & principles manifested thro' his & spirit, proved equally efficacious in them according to their lot & membership: so that they could say "We know that we are of God, and hereby know we that we dwell in him, & he in us, because he hath given us of his spirit."+ They found the same principles of virtue effected in them, that were in him; "And we know that we have passed from death unto life, because we love the brethren!" And this testimony was supported by such fruits as convinced all men, & they with confidence appeal to others & say "Be ye followers of me even as I am of Christ." Such a testimony & such fruits, were never seen nor known before on earth. The fruits of the primitive Church proved that they possessed that love & charity, which enabled them to gain that unity & social relation, that all nations & people had sought for in vain, so that, "All who believed were together, neither neither was there any among them that lacked." These fruits proved that they were of one heart, & one soul;" for distribution was not made amongst them according to power & wealth, but "As every one had need." Thus they all fared alike in all things spiritual & temporal, & they were fully satisfied that they one filled with the Holy Spirit, so that they did eat their meat with gladness & singleness of heart;" how different from the description of any other people ever before on earth.+ What more could be needed to answer all the expectations & promises ever presented to man than this

+ 1st John 5-19- & 4-13- See Acts, chap 2 & 4-

state so long as it continued? Therefore as such a state had been sought for from the beginning of the world, by all the inventions of man, and by all the light & wisdom ever diffused in nature, & had never before been obtained; every wise man who desires happiness will seriously & candidly search to find by what means, & what were the principles, by which this great desideratum of all ages & all people, was thus gained; and if he honestly seeks he can find incontestible knowledge on the subject. Let us then examine the ground presented to our view, & see what are the indispensable facts. 1st, it was not obtained by mere word wisdom nor power, for this had already been fully proved & failed. "The world by wisdom knew not God," "We speak wisdom yet not the wisdom of this world, nor of the princes of this world, but we speak the wisdom of God, which none of the princes of this world knew &c" + This is fully corroborated by Solomon's testimony, who was the greatest & wisest of all the princes & philosophers. 2d, It was obtained by receiving the spirit or Divine elements which were in Jesus, who first obtained the wisdom & power to effect the object. By receiving the same spirit as their head & guide, it proved equally efficacious in them as in him, because "Christ became their life" "And to as many as received him, to them gave he power to become the sons of God," that is they were children of the same Divine & good principles. And this precious inheritance was not confined to any

+ see 1 Cor. chap 2.

select or favored number, but in due time to be freely offered to all agreable to his promise." Behold I stand at the door & knock, if any man hear my voice & open unto me I will go in & sup with him & he with me." such are his promises, & so surely as the works of Divine goodness are just & do not decrease, so surely they will be fulfilled; that this Spirit containing all this needful goodness & power, will in due season be offered to all rational beings,* & if they then receive it; they will be fed with the same meat & be made partakers of the same life, which was to do the will of that god that sent him. by an attentive review we may learn the operations & principles of this Spirit which enabled them to gain those objects of goodness unity and happiness, viz, 1, To deny all the pride & ambition of the corrupt propensities of this word, this has generated all violence wars & tyranny, that ever was on earth; therefore without abstaining from these propensities, man can never enjoy rational freedom & liberty, so as to be able to chuse & act for himself, for these are all that give tyranics power to bind the conscience. 2, To abstain from all the desires of the perishable riches of this world for the purpose of enjoying them for selfish ends, to feed & pamper man's self, & to raise himself by that means, for without abstaining from this principle & "Loving his neighbor as himself, man can never enjoy an equality of rights & interest in all things, so as to stand in a united & social relation, as has ever been proved. But this power was found in those who received this "one Spirit" of Christ, &

* See Tim 1 chap 2. 6 1st verse

its effects were so visible in the primitive Christians, as to convince all men that they were Christs diciples, agreable to his promise, "by this shall all men know that ye are my diciples, if ye have ~~love~~ love one for another." This was so conspicuous in them, that the world never knew such effects, therefore they said, "See how these Christians love one another." 3, To abstain from all the politics of the world, because the kingdom of this world, & all its relations & powers are corrupted by ambition, pride & the desire of riches for selfish purposes: therefore unless this is abstained from; the kingdom of Christ, which is founded on impartial love, & equal justice; can never be enjoyed by man to the end of time. 4, above all, to abstain from "the lust of the flesh," for this is the seat of human affections, & the heart of human propensities, & hence as human Nature is corrupt throughout; this must be the seat & heart of human corruption, but even admitting that it was not corrupted, but remains in its primeval state; it is self evident that all its tendencies are to attract & draw to that which is earthly, & that its affections are partial & placed on its own pleasures, & its kindred ~~by~~ by the ties of flesh & blood, this needs no demonstration, ~~but~~ but the experience of all people; hence no equal rights & just social relation & interest can be enjoyed where it predominates or has any share, for it is never a subordinate. It was this selfish propensity that caused

the fall of David, one of the greatest of men & once one of the most upright. This caused the fall of Solomon the wisest of all men, except the wisdom revealed in Christ, but, "Behold a greater than Solomon is here." He found & revealed to his disciples, that which Solomon with all his wisdom never found. And so long as the primitive Church kept strictly to the above principles. They found & enjoyed, that peace, goodness & happiness, which, "Many prophets & great kings desired to see, & died without a sight," & thus as saith St Paul "They fulfilled the righteousness of the Law, both moral & literal; "Because they walked not after the flesh, but after the spirit, that which the law could not do in that it was weak thro the flesh." It was the weakness of the law, in allowing a lawful indulgence of the flesh, that defeated all attempts to establish the moral virtues & just rights of man, as is attested by the history because it generates corruption & selfishness. And also the small latitude given among the primitive Christians to the lawful works of the flesh; by connecting the Church with the root of the carnal & earthly nature of the world, eventually let in such an attraction as drew them back to the earth, which from this root raised up a Church which supported & reproduced all the "evils" of the nature of the world. When they lost their life and power, & were led captive by the spirit of the world into the wilderness of nature they could then see the "Highway for the ransomed of the Lord, that the

unclean should not pass over,"* Hence they could no longer say as did the first Christians "we know we are of god," nor could they say that they "saw the travel of their souls & were satisfied," but they had become of the world; & therefore they have from that day made the same complaint that had been in all ages, "That the good they would do they did not, but the evil they would not do that they do." ~~as was said by St Paul when personating the natural man.~~ Thus instead of the original confident language "We know we are of god," the most these fallen Christians professed was & still is — we trust we shall be saved thro' the blood of Christ — we hope we are the followers of Christ — & that we are born of God & shall be saved at death, &c. as if a birth of god is so uncertain, that, tho' none can live free from sin here it is doubtful, & as if god had not power to save his people in this world as well as in another, so that as they have it, there is no certain rule by which to know the children of god & the children of the Devil, so long as we are on earth. The plain reason that they suppose, that no man let him have never so much grace can live out of sin, is because they have "turned the grace of god into lasciviousness," & they know no abiding life except the life of the world, but the small degree of light & power that they have at times, is soon buried in the far greater portion of the element of this world which they possess. Nor can this be prevented so long as they maintain that life which propagates a worldly offspring. For it

* See Isa, 35. 6.

is evident that this, the life of the world, if it were not it could no more bring forth an offspring possessed of all the principles of the world, & with the seeds of all its vices & corruptions, than the life of a thorn bush can bring forth of its own nature, good apples or grapes. Hence "but the tree is known by its fruit" Christ saith to his followers "ye are not of the world, even as I am not of the world, - for I have chosen you out of the world." Thus we find that the great object that all have sought for, was not found in the nature of the world; but it was found out of it, in the heavenly principles & elements set in order as a new & spiritual creation by the spirit of Christ, & hence never can be found any where else. This new order after it is completed is "the new heaven & new earth which after god is created in righteousness & true holiness!" Nevertheless the work could not from the order of times, nor from the progressive state of creation, be completed in Christ's first appearing, for yet was then the meridian of the world & it just began to bear ripe fruit, hence it was necessary for a heavenly Messenger to come, to direct & gather that fruit but the world had not yet sufficiently done its natural work to be "harvested," & have a complete spiritual work & creation take its place. "But let both grow together until harvest," "then shall the end come." 2). Therefore there was no female to stand in corresponding relation with Jesus Christ, & to come forward & set the example of righteousness in the true spiritual order, & lead them out of all the ties & bands of the flesh; ~~therefore no~~

Hence the foundation of a spiritual union so as to become "One spirit in the Lord," was not completed in that dispensation; but whenever a union was attempted between the sexes, tho' begun in some measure of the spirit it finally ended in the flesh. This according to all the evidences we have was the leading cause of the falling away of the primitive Church, & also of the falling away of all religious revivals, that come forth in a measure of the real work of the Spirit; from that day to this, any attentive observer can easily satisfy himself that this is the truth.

5. Therefore when the Divine spirit of Christ appeared the 2d time to establish the final kingdom of "the latter day of glory", which had been foretold by Enoch, & had been the theme of prophecy & the object of hope from the beginning thro' all ages; then it was necessary that the foundation in the headship of the spiritual creation for the rational sons of man, should be completed, hence this spirit raised up & redeemed a female, to stand in corresponding relation with him, & this woman set the example to all women of coming out of the marriage state, which is "the vail of the covering spread over the face of all nations,"† under this is cloaked all the carnal works of the flesh, & god hath promised to "destroy in all his holy mountain even in Zion," She broke the bands & all the fetters & ties of a carnal nature, & showed to all who waited for the promised ~~work~~ inheritance, that a spiritual work & union & that alone belonged to the long expected kingdom of Christ. Then all the same principles revealed in Jesus Christ, & proved in the primitive Church, to give power to gain & support the desire of all rational souls in all ages; were received by the operation of the spirit of Christ thro' her, and

† Isaiah

all

all who received & united with them, found light & power to "see the travel of their soul & be satisfied with the goodness of God; as he had promised, "My people shall be satisfied with my goodness." And all of those principles & elements were established as the abiding elements & everlasting law of the kingdom of Christ; by the present testimony of the 2d appearing of Christ. And this is declared by the same light & testimony, to be the first & last display of God's grace to man, & the dates of ancient prophecy, & the signs of the times ~~corroborate~~ fully corroborate it. It therefore behoves every reasonable being who hears this testimony, & to whome these principles are offered, to seriously & impartialy consider & examine it for themselves, for if true it is of eternal importance, & if false nothing can be so great an imposition; let us then see what is its authority & from whence it is derived, & what is its real foundation. And 1st, as all the wisdom & powers of nature & all the inventions & skill of all men, have been tried, & never accomplished the object, to obtain justification of conscience, peace towards god & man — and a well grounded & confident hope ~~of~~ & full assureance of happiness in a future state, but has always left the mind in darkness & doubt; & as there is evidently no new path nor means in that respect that can be tried; it follows conclusively, that the object never can be obtained without superior power & wisdom. but as the object has been obtained by the operation of the

govern it, but it has always been lawless. Hence it incontestibly follows that it requires a superior principle than any that exists in nature to govern it; for none can dispute that an inferior cannot govern a superior. It also proves that it not of man by any means; because, man could have no motive to invent a system of tradition contrary to it, which is against all his own natural inclinations, nor would he have the power to enforce it if he should. Then as the gospel has been proved to be able to govern the lust of the flesh, in all who will receive & be led by it. It cannot be disputed that it is superior to the rational spirit of man; and as nothing in nature is its superior, it must come from a higher source, it must therefore come from above. This is further evident; because, it has been proved from the beginning of the world, that the more the mind of man has been abstracted from the influence of this lust, the more pure his mind was, & the more it was raised to divine & heavenly contemplations, & the more it enjoyed Divine influences. This therefore proves beyond all reasonable controversy, that it is of a Divine & heavenly origin. that it must be from above, "and comes down from god, the Father of lights & perfections." & that its opposite must be from beneath, that it "is earthly sensual & devilish." Hence saith Christ to those who boasted in it, because they descended by it from Abraham: "Ye are from beneath, I am from above." #4 The principle of abstinence from the flesh, or of virgin purity, being proved

& it is the acknowledged seat of shame & filthiness, & leads to the deepest impurity

(3) it must require a more pure element to cleanse the soul from it. The one being a clean thing & of an opposite nature to the other

#. And as any principle cannot ignite with those that are unpure, & all the principles that form the system of the gospel, must be from the same source.

to be not of nature, because contrary to it; & to be heavenly because of its purity; and all the aforesaid principles that correspond with it, being proved to be from the same source or the same ground. And likewise that all principles that stand in competition with them, must & do draw away from purity & divine sensations, because they attract to that which is earthly sensual & devilish. The final conclusion is indisputable; that they are the only principles & elements, which can ever lead the inteligent soul to the heavenly world, & fit it for heavenly enjoyments. For it is evident that every element & principle must attract to the source whence it springs, & that whatever cleaves to ~~each~~ any one must be attracted in the same way & go to the same place. 5. Many who have had experience in the world, & are acquainted with all its reasonings & attractions, who are people of good understanding, & to whome all the pleasures riches & advantages of the world are open, yet notwithstanding the strength of their own propensities, & that the customs & traditions religions & doctrines of the great mass of all people in all ages have been & are, on the side of the world; still they have voluntarily forsaken the world & all its allurements, for the gospel, & have persevered against all opposition in obeying it. It is impossible that this can be tradition, nor can it be any thing else short of the influence of a spirit from above, & the superior satisfaction & advantage which they see & find in the gospel. 6, It cannot be fanaticism, for this is always attended with a spirit of insanity & irregularity; so that how ornamentsoever it has the appearance of piety, yet it shows unreasonableness

& inconsistency in its doctrines & conduct, so that it can easily be discovered. But the system of the gospel, is the most consistent of any ever on earth, & no learning nor wisdom of any other can stand before it, & it will bear itself out in all its principles without a clash— But there never was any other system that would not clash in its principles or in that which it professed & that which it allowed, & thus overthrow itself; the primitive Church not excepted; therefore this system is founded on consistent reason as well as revelation. 7, The latter revelations in the scripture support this testimony so clearly, that it leaves no ground for dispute. When Moses was shewed in the Mount, the pattern of the sanctuary "Which was a shadow of good things to come" he was admonished, "See that thou make all things according to the pattern that I showed thee in the Mount." The Apostle applies this to us as an example of heavenly things.† This was therefore the most important figure of the typical law, by which we are admonished in this final dispensation of the gospel; to see that we make all things in doctrine & works, according to, "The pattern showed in the heavenly Mount," & clearly recorded for our instruction. Let us then see what this pattern is, for it is plainly recorded in the 14th chapter of Revelations— Here the Lamb of God, was seen standing on Mount Zion; & we have a full description of those that were with him & who "followed him whithersoever he goeth." Let any one read this character there described, & he will find that it contains all the principles that have been set forth as the elements & laws of the kingdom of righteousness, completely in language that cannot be misunderstood. As this was a prediction of a future work, it must be the 2d & final appearing of Christ. After these were fully shown, then follow a description of the preaching of, "The everlasting gospel, to every nation, kindred tongue & people; & then the fall of Babylon, that is antichristian religion blended with the world; and

† Heb 8, 5.

& after this the judgments of God are finally declared against those who continued to worship the beast, ~~that is~~ & his image, that is the fallen nature of the world under the cloak & name of Christianity. And the seal of this testimony & character is set by these words, "Here is the patience of the saints, here are they that keep the commandments of God, & the faith of Jesus." That is here it is described & set forth. Can language be more plain? Is it possible that any one can believe the Revelations, & not see that there is no other way to follow the Lamb of God, & gain a place with him on the holy Mount; except the way here so clearly shown, & in conforming in all things to the pattern shown in the holy Mount of God. Remember that "the new song of the heavenly harpers" could be learned by no man, who did not fill the character here revealed of the 144,000, who were with the Lamb. This song was the joy of final victory & full salvation. Hence none could learn or sing this song, nor receive the name of God, as their new name or true order in him, "written on their foreheads," which the eternal seal that they are his. Let then those who desire the prize, follow the means & make all things according to this pattern, & they will surely obtain it. &, by a proper examination we shall find find, that since the world began, it has never been known, that any science or principle that was ever brot to light among men, has ever been finally lost, but if obscured for a time, it would always in some form, again spring up & finally produce its appropriate work or fruit. Nor does it appear from all that can be discovered of the intelligence of man, & from the nature of principle; that when any such thing once enters into the world it ever can cease to operate so long as there is an intelligent being on earth that has not had an opportunity to be partaker of its benifits; for they continue of the same operating nature, & the genius of man is ever ready to grasp at any thing new & to extend it, that is this is the operative quality of his genius in the final result. & also this is consistent with the final justice of Divine goodness to his rational creatures. Therefore as the principles of the gospel have entered into the world, & been planted in rational intelligence by the revelation of Jesus Christ; they can never cease to operate. Hence we see that tho they were obscured for a long time, the remembrance of nor the struggle for them has never ceased; and

Therefore they have been revived in both parts of manhood, thro the 2d appearing of his divine principles & spirit. And these elements are the life of his followers, even of all who will receive them, & the principles are established as the eternal law of his kingdom, but they are required by the testimony to be practised exactly (according to the pattern exhibited in him, "As the pattern of our salvation," & again showed on Mount Zion, for "our admonition," & fines guide. Therefore on this ground they can never fail, but tho they may be partially obscured in one state & place yet they will continue to operate, & be revived in another state & place, with increasing vigor & power, & spread further & further, until every rational being has heard them, & had an opportunity fairly to partake of the benefits of all the principles of this gospel. This extension of light & operations, are what is alluded to as the preaching of the everlasting gospel to all, above quoted. It may be remarked, that until this revelation the gospel, was never called "The everlasting gospel." The testimony of the gospel of the first appearance, did not continue in its power or perfection but fell away — but by this revelation, we are taught that that the testimony & preaching of the gospel preached in his 2d appearing shall be "everlasting" therefore it can never fall away. When therefore this gospel is "preached in all the world for a witness unto all nations, then shall the end come," & not before. Therefore it follows, that those who fill the character above described, are, "The saints of the Most High" to whome it was declared, "That the kingdom & dominion & greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," whose kingdom is an everlasting kingdom, & dominion that which shall not be destroyed." but it shall break in pieces & destroy all other powers, "And shall stand forever." Dan. chapters 2 & 7. Thus by these rules any

rational person may discern between the true gospel, & the spurious; & know the work of god from the work of men; whereby the light of the holy spirit dawned in this day & plainly declared, agreable to the promise of Christ he "led into all truth & out of all dangerous error. Blessed are they who make a full choice to possess, & be led by it. Amen.